THE COMPANION,

AND WEEKLY MISCELLANY.

BY EDWARD EASY, ESQ.

—"*A safe* COMPANION, *and an* EASY *Friend.*"—Pope.—

VOL. I. BALTIMORE, SATURDAY, SEPTEMBER 7, 1805. No. 45.

Printed and published by Cole & Hewes, 4 N. Charles-Street.

THE PRICE OF THIS PAPER IS THREE DOLLARS PER ANNUM, PAYABLE HALF-YEARLY IN ADVANCE...NO PAPER WILL BE SENT OUT OF THE CITY, WITHOUT PREVIOUS PAYMENT, OR SURETY IN TOWN.

BY THE EASY CLUB.

Attention, habit and experience gains;
Each strengthens reason, and self-love restrains. POPE.

Mr. Easy,

THE animal and vegetable kingdoms yield obedience to the all-controuling power of habit, nor is it demonstrated that the motions of this terraqueous globe, of our solar system, and of all the systems of the universe are not *continued* by this extensively pervading principle. Certain I am that the microcosm called man, is very universally and powerfully influenced by it; which opinion has been concisely expressed by the wise, the witty, the euridite, the gay, the philosophical, the poetical, the concatenating Dr. DARWIN, or some other sapient and profound investigator of nature, who says "Man is a bundle of habits."

I have endeavoured, as you will perceive, to shew that custom rules on the greatest, and the most contracted, scales; which you will please to consider as an indirect vindication for having permitted myself to be carried into the vortex of its operation.

I suspect that I had originally a disposition unusually inclined to the didactic, for from the first dawning of memory I recollect to have been attempting to give precepts to people greatly superior to myself, in intelligence, and much my seniors; and this inclination has increased with me, in proportion to the encouragement which I have given it; this accounts for my having been engaged in giving lectures on so many subjects, as you will find by my communications. When I have not a regular auditory, I cannot remain silent, but am under the necessity of harassing my friends with a little piece of philosophy or natural history, or of any other subject that occurs to me; I have little doubt but the ladies, with whom I have occasionally the honour to converse, sometimes wish me dumb, or absent, or more entertaining, as I frequently engage them in criticisms on the morai and metaphysical authors, or the writers on Belles-lettres, or in a recapitulation of the prominent points in the biography of men who have taken a conspicuous part in national affairs; for which indulgence I am particularly grateful, as I sometimes find that it has been granted through pure complaisance or in amiable compassion to the paucity of my subjects for, or embarrassed and dessultory manner in which I support my part of, a polite and fashionable *tete-a-tete.*

To relieve my friends and to gratify my inveterate propensity to communicate my opinions, I shall occasionally furnish a lecture for "The Companion," which you may use at any time to fill up a blank that may be left in your paper, by the general engagements of your other correspondents in writing poetry or in making excursions to the country. I think it well to apprize you, that my notes are in as great confusion as the leaves of the Sybil's book, which will prevent any thing like order in the arrangement of the subjects, or punctuality in supplying the Lectures.

If, Mr. Easy, you are satisfied with the matter and the manner of my first Lecture, I shall at my leisure pursue this or some other subject, and when convenient I will send you another. L.

THE LECTURER.

There never was any period of the existence of any nation, which presented to a contemplative mind a view so grand and extensive, as is afforded at this time by the United States. Possessing a territory so large as almost to prevent the idea of the whole of it being taken into the mind at once, constituting certainly a very large portion of the habitable globe, a great proportion of it peopled by an intelligent, industrious and enterprizing race; favour-

ed with a form of government most admirably calculated for our particular circumstances, of vigour sufficient for all necessary purposes, and of allowed superiority to any other form which has been projected by theorists or tried in practice; remote in situation from the nations of Europe, and therefore secure from the dangers of being involved in their political intrigues and destructive wars; the prospects of the future greatness of our country are boundless; its claim to be at some period one of the most powerful nations, incontrovertible, and if our affairs are committed to the management of wise and good men only, its attainment of pre-eminence and rank over all other nations, unquestionable.

The dominions of Russia are also immense, but great as is the difference between savage and civilized people, between freemen and slaves, so great is our advantage over that country; those who form settlements in our new countries are for the most part sensible, orderly and well disposed men, who encounter the difficulties resulting and inseperable from these situations with the laudible view of providing for their rising families, they carry with them a respect for intelligence and an entire conviction of the indispensible necessity of education for their children; hence we find that a school is the first public establishment that is formed in a new settlement, which secures the diffusion of knowledge in a direct ratio with the extent of population.

There is no doubt but that luxury has advanced in this country with a rapidity unparallelled; this is however by no means extraordinary, nor ought it to be considered as a circumstance peculiar to us, or as auguring unfavourably of this country, but as the natural consequence of physical causes. When our forefathers left the different countries of Europe which contributed to the formation of this nation, they were not, as far as we are informed, prejudiced against the pleasures and luxuries of their respective native countries, nor do I suppose that they were principled against enjoying them; other motives, religious and political, which are too well known to require enumeration in this place, stimulated them to abandon their homes, and to seek in this country for an asylum from religious intolerance. If we are disposed to censure our ancestors for bringing over with them the luxurious appetites and propensities, which had grown out of the state of society in which they were born and raised, we ought surely to give them credit (which will be more than a counterpoise to the blame) for the advantages which we receive from the refinements, improvements and extensive knowledge of the arts and sciences which they also imported with them, and which renders it unfair to make a comparison between the situation of this country and what we may suppose others to have been when so recently settled—as the mature tree will produce fruit much sooner after being removed from one situation to another, than it can be procured from a seed, so we who were a transplanted nation could not fail to advance much farther in the same time, than a nation which was to become organized and formed out of the disconnected elements of society.

The information which we have derived from the old countries, has enabled us judiciously to form our institutions on their models, which have been produced after a thousand errors into which they have fallen and from which they have successively recovered.

If we are allowed to judge from the experience of all ages, we might deem ourselves authorised to assert, that the acquirement of great wealth generally through a nation is certainly followed by luxury, that luxury inevitably gives birth to effeminacy, depravity of morals and all the various modes of vice. It has been found that under these circumstances neither the exertions of the greatest moral writers and the ablest preachers, the unremitted attention of the most enlightened legislators, the firmness and perseverance of the most intelligent potentates and rulers, have been effectual in arresting the headlong current of vice and irreligion.

Knowing this, is it not in an eminent degree our interest and our duty to investigate the causes of these destructive consequences, to ascertain the best preventives for the evils which we foresee, and the most probable remedies for the disorders which already exist in our young country. A general corruption of manners in a nation, is a uniform and certain precursor of the ruin of that nation. A nation may be conquered and plundered and oppressed by a more powerful one, but so long as it maintains its general manners unvitiated, it preserves within itself a principle which will enable and dispose it, to liberate itself as soon as an opportunity presents. We know it has been found by some conquerors out of their power to keep certain nations in subordination to them, while they retained their national manners and customs, they therefore took measures which issued in the production of a corrupt state of these societies; when they were found reduced to that point, at which they were fit to be slaves. The first marks of the declension and the first indications of the corruption of the commonwealth of Lacedemon were connate, and made their appearance along with the money which was introduced about the time when Agis

ruled over that state. The gold and silver could not have been the immediate cause of these effects, and could have produced them only by the luxury and effeminacy which were, (though in my opinion not necessarily) their consequences or concomitants. The Macedonians were depraved by the taste for luxury, which they acquired in their expeditions against the Persians and other eastern nations. The Romans also declined and became effeminate, in consequence of the introduction of the refinements and luxurious habits and practices of the nations which they subdued.

From these and various other instances we are authorised to attribute the decline of empires to a corruption of manners; this is produced by luxury, and luxury we are sure can be the child of no parent but wealth. Almost every other subject has been handled by the ancients and re-handled by modern writers, but I do not recollect ever to have seen any plan proposed by which the depravity of the manners of a nation might be corrected. Penal laws certainly will not be successful in reforming a society, the majority of whom are vicious, as the perpetrators of crimes will be by them either efficiently protected or so much supported as to make their punishment extremely troublesome, if not dangerous, to those who undertake it. The powers of satire are non-entities in their operation on men who have become proficients in the school of vice. How ineffectually were the apparently omnipotent and irresistable shafts of satire hurled at his depraved countrymen, by the incomparable and indignant Juvenal; when the sun of glory of imperial Rome, shorn of most of its beams was hastening to the western horizon, where its remaining light was so soon to be extinguished, never more to be relumined.

I cannot conceive that any physical cause, law of nature or arrangement of Providence can in any degree be fixed in opposition to a nation flourishing indefinitely.—We have seen that all the celebrated empires of antiquity have had the three periods of existence denominated the rise, the flourishing period, and the decline and fall. But the circumstances which led to the destruction of these empires are obvious and prominent in their histories even at this distant time; and we may observe that these circumstances did not inevitably arise, but were produced by the injudicious relaxation of some law, the mean submission to a despot, dissensions and civil discords, of which ambitious and enterprizing neighboring nations took advantage; all which might have been prevented if the robust and hardy constitutions and the original virtue of the people had been preserved.

I should be much chagrined and humbled by finding myself under the necessity of conceding the point—that human nature is incapable of a long continued course of virtuous actions, or that we have implanted in our constitutions the seeds of decay, "which grow with our growth and strengthen with our strength." As I do not agree to charge on Nature the short duration of nations; it may be incumbent on me to give my opinion of the cause of that phenomenon, to which I most cheerfully address myself. And on the fullest examination which I have been able to give the subject, I think it palpable, that the immediate cause is the corrupt state of manners, which I have already decided to be the offspring of luxury, and that luxury derives its existence from wealth. We thus find wealth at the beginning of the chain of causes which operate the destruction of nations. But whether wealth shall be advantageous or injurious to a nation depends on the manner in which it is applied, and nothing more is necessary to secure its proper application than to give correct education to those, at whose disposal it is to be; which leads me to charge defective education as the source of the greater part of the numerous evils of society, and of the ultimate ruin of empires. By education I do not mean exclusively an acquaintance with different arts and sciences, but that general result from all the different instructions which a young person receives from the first dawning of intellect until the age of maturity is attained; during which period the character is formed, and will generally bear a semblance to the examples which it has seen, and to the circumstances under which it has been moulded.

Man is an imitative animal, and from his constitution more disposed to follow bad examples than good ones, when both are present, and, of course, uniformly imitating bad ones when he has no opportunity of observing those of a different cast. If then we admit the existence of a general depravity at this time in the world, or in any particular country; in the regular course of things, amendment cannot take place, unless the rising generation is put without the influence of example, and a plan of thorough reformation adopted. Where ignorance predominates, there vice and impiety and superstition will be found vigorously to flourish; the introduction of knowledge is the only method of exterminating these pestiferous weeds; and to effect a general diffusion of knowledge, I know of no other plan than to adopt extensively correct systems of education.

The effect of education is strongly evinced by the elevation to which some nations were carried by it. There appears no other effective cause of the greatness of Athens, Spar-

ta and Rome, so obvious as the particular attention which was given to the education of the youth of these places. The peculiar method of education in China, (I cannot answer for its eligibility on an abstract view) secures the repose of that country. I hold it to be no inconsiderable proof of the importance of education to a nation, that history attests the beneficial influence which the education of only one or two members of communities have had on those communities—Which influence was felt by Thebes, from the education given to Epaminondas and Pelopidas by Lysias, a great philosopher, and the instructions of the same teacher made of Philip of Macedon, then a hostage at Thebes and in the house of Epaminondas's father, so great a man, that he raised his before contemptible state, not only to a superiority over all Greece, but laid the foundation for its becoming mistress of the greater part of the then known world.

It is much to be regretted that the ruling powers have taken so little care of education, one of the most important of national concerns. A most elegant, and if it were carried into execution, a most extensively useful plan of education, has been proposed by the legislature of a neighbouring state, which embraces the cultivation of the talents of every child in that state, and provides for securing from the common mass the more valuable and useful parts; whereby society would receive the advantage of those germs of genius, whose hard fortune has placed them in a sterile soil, exposed to the destructive effects of penury, ignorance, contempt and obscurity; those who possess talents not above mediocrity would receive a suitable degree of cultivation, and all would receive, according to this plan, as much instruction as would be necessary for the ordinary occasions of humble life. Although the present generation is too much engaged, about matters of much less importance to society, to think of executing the plan which has been proposed by some of our wisest and first statesmen, I hope that at some future time, it will be viewed with more interest, and be adopted not only where it originated, but that it will be extended over the whole of this country.

This culpable inattention to education on the part of legislators cannot be defended by the poor plea of a want of precedent. The code of laws which was given to Athens by Solon, the wisest of the sages of Greece, contained particular laws with respect to the education of youth, in which he has decended to detail some of the minutiæ of his plan; pointing out the age at which children were to begin to receive public lessons, and the hours during which they were to attend to these lessons; also specifying the talents and characters which were necessary to their masters and preceptors. And to guard effectually against the contagion of bad example, a law was enacted which condemned to death any man who unnecessarily intruded himself into the place where the children were assembled which was under the superintendence of one of the courts of justice; when these children had acquired sufficient strength to perform the athletic exercises, they were removed to a place appropriated to this branch of education; in this place, the solicitude to protect them against bad examples and the danger of seduction, still continued; the wisdom of the great law-giver foreseeing that various new passions would arise in the hearts of youth as they advanced in years, he multiplied menaces and threats against the vicious, but to the virtuous were promised and assigned recompences and rewards.

Calculating justly the noxious effects of a bad example to society, this wise man decreed, that when any citizen became notorious for depravity of manners, however exalted his station in life or however brilliant his talents, he should suffer many important privations; he was excluded from performing the functions of the priesthood; he could not be admitted to the magistracy, the senate or the general assembly; he was not allowed to speak in public or undertake an embassy, nor to have a seat in the tribunals of justice. Cowardice was treated with great severity by the institutes of Solon, though it has never been decided whether courage is a constitutional or purely adventitious quality. It is, however, I believe, generally granted that much may be effected in regard to firmness or courage, by the particular circumstances under which a person is raised; and cowards were particularly unfit to be citizens of a warlike republic in a military age. Studied delicacy and effeminacy among men were prohibited by law, and women, whose influence on the manners of men is almost boundless, were restrained within the limits of modesty and rigid decorum.

Some of the philosophers who have traced the causes of great effects, have observed that one age bears within itself in some manner the age which is to succeed it. This bold metaphor teaches us a truth which is confirmed by the history of Athens. The age of laws and virtue gave rise to that of valour and glory; the latter effected the age of conquest and wealth, which was followed by that of luxury and depravity, naturally terminating in the destruction of the empire.

I think it extraordinary that so few writers have attempted this subject, and it is equally astonishing to me, that those who have written on it, particularly if the celebrity of

their names is taken into consideration, have produced works so exceedingly defective, notwithstanding the interest and copiousness of the subject. I have seen a treatise on education by Milton; one has also been written by Mr. Locke. Milton, whose soul appears to have been habitually towering in the highest regions of imagination, and incessantly filled with the grandest and most sublime images, with a mind familiarized with ideas of perfection, the originals of which were not to be found in this world; has recommended a plan of education which might perhaps suit the Utopians or the citizens of the republic of Plato: He points out clearly the defects of the present mode of education in England, (and as we cherish all the faults of their literary institutions, his observations apply equally to us) but the remedies which he has proposed are deemed by Mr. Sheridan too harsh for the feeble constitution of the present time. Mr. Locke, as if he considered the case desperate and hopeless, has done little more than to direct a few palliatives of the disorders which exist in the present method of education.

To Mr. Sheridan, who has also written on education, we must certainly give the credit of having paid great attention to his subject, and we must admit that his plan of education has been very judiciously made out; but whether its utility and applicability would correspond with the beauty and symetry of its parts, will perhaps admit of a doubt. He specifies the different subjects which should be embraced in a course of education, according to the particular professions or avocations for which his pupils are suited by nature or designed by their friends: Which is a very important point, that appears entirely to have escaped the notice of teachers in general; and the greatest exertions of parents have been rendered abortive by the unadvised manner in which teachers have disposed of the one, two or three years attendance at school, which were intended by the parents of such children to give them some advantage over others who might be engaged in the same walks of life; and when they leave school, instead of possessing a competent knowledge of those branches of learning, which are immediately useful in business, they have a paltry smattering of Greek and Latin, having learned the grammer of the first, and progressed as far in the latter as Ovid or Virgil, which they scarcely ever open again in their lives, and in two or three years their school knowledge is almost totally obliterated from their memories. L.

WILL WHYMSICAL is in the habit of producing to the Club short essays, in his own characteristic stile, which he uses, after they are read, to light his Segar—and thereby prevents their publication: The following, which was read at the last meeting, by accident got into the hands of the Secretary, who moved for its insertion in the next Companion, as a punishment for the severity with which he treats the ladies, for whom he professes so much respect, the motion was agreed to with the exception of Will's own voice, who strongly protested against it, declaring it would materially injure him in the opinion of many of his female acquaintance, who were, he acknowledged, a little too loquacious, but in other respects extremely agreeable. This opposition however did not avail; but he was promised a full opportunity of making honourable amends by appearing as their champion, either in answer to what he insisted was not his real sentiments, or to the unjustifiable attacks of others.

HINTS FOR OUR FEMALE READERS.

A witty European Essayist, lamenting the monopoly of power which has been most ungallantly assumed by the Lords of the creation, to the total exclusion of the fairer part, proposes that they might be formed into a separate body, enjoy peculiar priviledges, and be allowed to be the supreme judges of the fashions and dresses of their own sex. How pleasing, says he, would it not be to hear a beautiful woman gravely argue on the utility of a tucker, or the dimensions of a sun-fan; into what attitudes, what captivating positions, might she not throw herself while explaining the properties of a parasol; and who could resist her fascinatig eloquence when accompanied by the swaying of a fine arm, or the gentle heaving of a white bosom.

If one of these female corporations were established in every country, it would certainly be the mean of pruning those excrescences in dress which so continually shoot themselves up before us. Young ladies would then only be cloathed according to the "Statute of Female limitations," and an action would lie in the same manner against the transgressor of the law of fashions, as against a common housebreaker, or a highwayman.

But besides having supreme judicature over the fashions and dress, they should be allowed to take cognizance and enact laws for the better preservation of etiquette and politeness among us. We should then have the pleasure of beholding laws purposely made for the elucidation of these at present incomprehensible mysteries. The blunders that now so frequently occur would thus be avoided; and perhaps in a short time after the institution of some such society, we shall have the satisfaction of seeing a table of these perplexing ceremonies laid down in as concise a manner,

and who knows but upon the same plan, as our present table for avoirdupoise weight : thus

2 Glances may authorize 1 Bow,
2 Bows.....1 How d'ye,
6 How d'ye's.....1 Conversation,
4 Conversations.....1 Acquaintance.

By this mean every person may understand what he is about. The greatest fool, as well as the politest gentleman, may know how to conduct himself with propriety—when to approach, and when to retire—when to salute with the short nod of familiarity, and when to bring his nose parallel to the earth with the profound bow of admiration.

One thing, however, must be regarded in this society of *ladies*; viz : "That no woman of whatever rank, judgment or abilities, or however great her oratorical powers, shall be allowed to debate on the same subject (and she must not speak on *more than one* while she is up) at the same time, for more than the space of one hour, and the *Presidentess* shall hold a watch to determine the time." This I think is a necessary regulation for such a society ; for if a woman of ordinary endowments can talk all day long (as the phrase is) *about nothing at all*, how long may a lady of understanding, debate, when she has the important subjects of a fresh head-dress, or a new invented ruffle, to supply her with words!

For the communication of these hints, I certainly expect many thanks from our female friends, but I hope they will shew their approbation in a more substantial manner. If they should adopt the plan, they may, by way of reward, make me an honorary member on *feast-nights*; but I solemnly protest against any fine for non-attendance on days of *debate*.

WILL WHYMSICAL.

*

Pride and envy put a man perpetually in opposition to others ; and dispose him to relish bad more than good qualities, even in a companion.

KAYME.

Mr. Easy,

The most predominent feature in the characters of most men is PRIDE. This failing is rarely observable in the man of respectable mental acquirements, and never in the disciple of true religion ; but it chiefly inhabits the breasts of those, whose pretensions to vanity seem to be totally unfounded, and whose condition would rather justify humility. Many causes are alleged by different persons in extenuation of this fault, which, were they examined by the ordeal of scrutiny, would be found insufficient and unworthy of attention.

Wealth is the grand fountain from which insufferable pride mostly proceeds. Those men, who, deprived of respectability in life by their limited education, and not exalted by their wisdom above the narrow views of man, regard riches as their sole object, the acquirement of which elates their minds with self-sufficiency, and they tyrannize over those who accidently are their subordinates. They commend their own industry and economy, and pride themselves upon the enjoyments of those gratifications, which Providence in his liberality has bestowed upon such undeserving and ungrateful wretches. The beggar who craves a pittance from that bountiful store, is spurned at with comtempt, and his supplications are not listened to by those ungenerous men, who consider their wealth a title of authority over their indigent and unhappy fellow mortal.

Self-admiration is another cause of Pride. Those who are afflicted with this *mania*, will recount with pleasure the numerous shoals they have avoided, on which others, more incautious, have been shipwrecked ; the dangers they have undergone ; their happy retorts; their flashes of merriment ; and their lucky observations. They exult that their hypocrisy has caused their companions and the world, to believe, that religion is their supreme pleasure, and that honesty and sobriety are their characteristics. If any principles of honour and religion should germinate in their bosoms, they would soon decay and be "uprooted by degenerate art." Fools! they forget that there is an all-seeing eye, from which the innumerable instances of folly and irreligion, by which they have transgressed, cannot be concealed, and even a mortal can draw aside the veil and exhibit them surrounded with the satellities of immorality.

The next source from which pride proceeds is ignorance. It is a lamentable truth, that most young men consider the nice disposition of their cloathes more essential to their introduction to company and future prosperity in life, than the embellishment of their understandings, or the extent of their information. Such petty heroes are inflated with *pride*, and bloated with self-consequence, not proceeding from their worth, but from a compound of self-admiration and Ignorance. Pride may be denominated the *insignia* of their order, and what most others denote a weakness, they commend and call a virtue. The aggressions of vanity are scarce ever resisted by such persons, and the syren voice of flattery (for who speaks candour to these *gentlemen*) is too potent for the ignorant minds of such mortals to withstand. If candour under the mantle of a friend should whisper these daring truths in their ears, his kindness would be construed into insult, and perhaps his life alone might atone for his imprudence. They are ignorant that precedency belongs to the discerning and religious, and that their outward decorations cannot supply a want of

information. In fine they appear to have adopted Chesterfield's maxim, that 'nothing contributes so much to general success in life as an engaging first appearance', without considering that he meant, *when mental improvement had decorated them intrinsically, the assistance of dress was not superfluous*; and not that deficiency of intellect could be supplied by elegance of dress.

There are many other trivial sources of *pride*, which I have purposely omitted; as the above are sufficient to expose the folly of indulging ourselves in that "PITIFUL WEAKNESS."

GEORGE GRAVITY.

Mr. Easy,

It is a matter of surprise to me, that none of your correspondents have noticed a most pleasing phenomenon which daily occurs in this City; I allude to the *re-echo* of the *Town-Clock* from the *Bells* of *Christ Church Steeple*. A hint of this circumstance was given some time ago, in one of the Papers of this City, which induced me, amongst others, to attend to it; and I confess myself much indebted to the writer, for the pleasure it afforded me. Standing at the corner of Market-Street and Market-Space, for this purpose, I prefer with him to any other. In this situation, each stroke of the *Town-Clock* is heard distinctly *re-echoed*, as though *two* sounds were emitted at a moment's interval. Frequently the *repercussion* is louder than the *original* sound. The writer of the paragraph, perhaps, was not aware, that this phenomenon is observable in several places, besides a "direct line" between the two edifices; but such is the fact: for if you are to the eastward of Christ church steeple, the *echo* will appear to proceed from the east side of it, and when to the northward it issues from that quarter; and in a few particular situations, several vibrations will strike the ear, as from so many different sources. It has lately been remarked, likewise, that during the ringing of the *Bells* of the *Church* in *Second-Street* every Sunday morning, the stroke from each of the *two Bells* is distinctly returned, by two reveberations from those of *Christ Church*, and instead of *two* bells ringing, there seem to be *four*! I have been much diverted to observe some persons, to whom these particulars had been mentioned, sit down with all the gravity imaginable, and endeavour by geometrical lines, to account for them; but finding themselves unequal to the task, declare their DISBELIEF! But "facts," Mr. Easy, "are stubborn things," and, to clear up their doubts, I would advise those sceptics, together with the curious, and the philosophic, to take a walk to Christ Church bridge, when the system is refreshed by the cooling shades of evening. There at a time when noise & bustle have ceased, their scepticism will vanish, their curiosity be gratified, the reality of the phenomenon be acknowledged, and, perhaps, their minds incited to the pleasurable pursuits of philosophical studies.

It has been said that this repercussion depends much upon the wind that prevails; but I can assure you I have heard it as distinctly with a North, as a South; and with an East, as a West wind, and vice versa. The current of wind, unless it be very strong indeed, seems not materially to affect it; though, it must be confessed, the calmer and stiller the evening, the louder is the *echo*.

That air is the *medium of sound*, and this acting upon the *Bells of Christ Church* produces the *echo*, we understand; and perhaps the *Number of Bells* there, occasion it to be more *distinct*: But why those effects should be observable in Christ Church steeple alone, I do not so clearly comprehend. Why do we not perceive the same phenomenon from the Bell of the First Presbyterian Church? And let me ask further, is the *echo* really caused by the *Number of Bells*, in Christ Church steeple? or does it proceed from *one Bell*, in *unison* with the *original sound*, upon which the air acts, and causes the reverberation.

OMEGA.

TO READERS AND CORRESPONDENTS.

Whenever the convenience of THE LECTURER will permit, we hope to be favoured with his assistance. We conceive ourselves peculiarly fortunate when noticed and aided by gentlemen of talents and liberality: It is to the friendship of such, that works of taste and publick utility must ever look up for their prosperity and fame.

We are afraid that the poetry of P. Q. is not adapted to the taste of the times. Authors may be better than their age. In the phrase of our city, we publish a *sample*:

"And when in sorrow I give vent to sighs,
Because no better way I know,
O give clearness to these eyes,
Contentment in my heart let grow."

If more is asked, more shall be given.

TIMOTHY TREADDIRT is informed that his oath is on file; we sincerely hope he will scrupulously observe it.

An oath, an oath I have; an oath.....
Shall I lay perjury upon my soul?
No, not for Venice!!!

Lines on the death of a child, in our next.

We are asked "Where is my Grave?"—Answer—We know not.

In the patience and *friendly* disposition of some of our numerous correspondents, we hope to find a powerful advocate, whose eloquence can clear us from the charge of "suppressing valuable communications."

ORIGINAL POETRY.

ON GOLD.

What is this envi'd heap of gold ?
  This glitt'ring mass of hoarded treasure?
For which coy beauty's charms are sold ;
  For which is barter'd every pleasure ?

In search of which rash mortals go
  Through trackless desarts, parch'd with heat:
Or where bleak Ocean's waters flow,
  Near Zembla, Nature's last retreat.

For which the guilty Spaniard dar'd
  Heav'n's vengeance, on that wretched land,
Where Inca's sacred rites prepar'd
  Could not restrain his murderous hand.

The thirsty dagger hires for gold,
  And midnight robbers point the sword :
The warning voice of conscience told
  In thundering sounds, no more is heard.

The hapless Youth, deserted, sighs,
  And oft indignant fires with rage:
When from his arms the false one flies,
  And shuns his love for gold and age.

Detested dross ! I know thee not ;
  Nor e'er obey'd thy wondrous pow'r :
For thee, no duty have forgot,
  Nor e'er exchang'd one quiet hour.

When Delia's eye benignant smiles,
  While I with rapture fondly gaze ;
When mutual sympathy beguiles
  With mutual bliss the happy days ;

When friendship crowns my social board,
  And the full heart imparts its store ;
I pity those who friendless hoard,
And prize my tranquil joys the more.

Hence then thou ore of boundless pow'r !
  No charms hast thou to sooth the heart,
If adverse clouds should on me low'r,
  And friends and Delia from me part.

No, not the wealth Golconda owns
  Could give me bliss or ease my pain ;
If on my passion Delia frowns,
  And she should never love again.

LINES WRITTEN AT SEA.

Exil'd from my lov'd natal scene to roam,
  To quit each object that my heart holds dear ;
Still Fancy leads my wand'ring thoughts to home,
  And with sweet day-dreams strives my soul to cheer.

Still in those groves where late I fondly stray'd,
  Ev'n now, methinks, a well known voice I hear:
'Tis thine, Amanda, bright enchanting maid !
  And sweet it warbles on this conscious ear.

Farewell ye streams—no more for me ye flow,
  On your green banks I woo the Muse no more ;
Far from these haunts of young delight I go,
  A youthful wand'rer from his native shore.

Proud Ocean cease ! nor roll thy waves so high,
  Fain would I view those much lov'd scenes again;
Far o'er thy bosom strain an anxious eye,
  And gaze once more on thee, my native plain.

How vain the wish ! still louder roars the blast,
  And higher still, the foaming billows swell :
Turn, busy Fancy, from these pleasures past,
  And bid them all, with me, a long farewell. LEANDER.

Mr. Easy,

The following lines were written by a female friend, and are probably a first attempt. If you should think they merit a place in the "Companion," you are welcome to publish them. CLARA.

For me no more let fragrant breezes blow,
  Nor vernal suns their wonted beauty shed ;
I'll seek the place where poppies love to grow,
  And mournful lay me on their drowsy bed.

Oh guide my footsteps, some benignant power,
  To where sad Lethe winds her silent stream ;
Where scorn no more shall mark each passing hour,
  Nor busy foes disturb my final dream :

For sick at heart, and longing after rest,
  Deny'd so long, these weary eyes of mine ;
There, free from woe, no more by sorrow press'd,
  To sweet Oblivion I'll my cares consign.

SELECTED POETRY.

SONG.

You have ask'd me, my friend, what of life's the best end !
  And bid me the questiou revolve ;
But the point, you must know, is so hard to be known,
  'Twill take up some time to resolve.

When the brisk glass goes round, and our spirits abound,
  Say, what with the bottle can vie ?
Ev'ry care is at rest, and our wishes possest,
  For *that* all our wants will supply.

But the sportsman won't yield the delights of the field,
  When hallooing the vallies resound,
As he flies o'er the plain, while he pants in each vein,
  He swears no such joy can be found.

When the lover hears this, he vows that all bliss
  Dwells with her that possesses his heart ;
That to live in her sight is extatick delight,
  But 'tis death's cruel pang when they part.

Then in short, my dear friend, it must come to this end,
  To each of these pleasures repair...
Take the sportsman's delight, let the bottle invite,
  And crown both with the charms of the FAIR !